THE BUDDHIST REVIEW.

The Journal of the Buddhist Society of Great Britain and Ireland and of the International Buddhist Union.

Edited by ANANDA M. and J. E. ELLAM.

Vol. XII. JANUARY—FEBRUARY, 2465=1922. No. 1.

CONTENTS.

Editorial.

The International Buddhist Union.

The Personality of the Buddha, by Sunyananda.

A Scientific Analogy, by Ananda M.

The Ethics of Buddhism—

I. The Four Noble Truths, by J. E. Ellam.

Reviews and Notices.

Notes and News.

Obituary.

PRICE EIGHTPENCE. EVERY TWO MONTHS.
Annual Subscription, Five Shillings, Post Free.

The Buddhist Society of Great Britain and Ireland
(Incorporated)
41, Great Russell Street, London, W.C. 1.

The Buddhist Society of Great Britain and Ireland.

(INCORPORATED).

President:

W. A. DE SILVA, Esq., J.P. *(Colombo)*.

Vice-Presidents:

D. B. JAYATILAKA, B.A. HIS EXCELLENCY PHYA SUDHAM MAITRI.
PROF. C. R. LANMAN.
DR. WILLIAM MONTGOMERY MACGOVERN.
MRS. M. M. HLA OUNG, K.I.H. *(Rangoon)*. U. KYAW YAN, A.T.M. *(Mandalay)*.
VEN. THE ANAGAKIRA DHARMAPALA *(Calcutta)*.
REV. K. S. SUMEDHA THERO, M.R.A.S. *(Ceylon)*. PROF. D. T. SUZUKI *(Japan)*.

Vice-Presidents who have filled the office of President:

PROF. T. W. RHYS-DAVIDS, LL.D., Ph.D. MRS. C. A. F. RHYS-DAVIDS, M.A.

Other Members of the Council:

JOSEPH BARSKEY. ALLAN BENNETT (*Hon, Joint Editor*).
JAMES C. CAVETT.
THE HON. ERIC C. F. COLLIER. (*Hon, Foreign Secretary and Chairman*).
CAPTAIN J. E. ELLAM, (*General Secretary and Joint Editor*).

MRS, FORSYTHE. T, W. GOONEWARDENE MUDALIYAR.
DR. C. A. HEWAVITARNE (*Ceylon*). H. S. HIROSE, I.J.N.
PROCTOR A. D. JAYASUNDERE, MRS. JASCHKE.
NISSANKA H. MENDIS. A. W. P. JAYATILAKA.
MAUNG PU. MAUNG BA PE.
E. W. PERERA.
FRANCIS J. PAYNE (*Hon. Financial Secretary*).
P. OSWALD REEVES (*Dublin*). CAPTAIN CHARLES ROLLESTON.
A. D. HOWELL SMITH. MRS. STRAUS.
ALGAR L. THOROLD. MRS. L. G. WILKINSON.

BANKERS: LONDON & SOUTH WESTERN BANK, NEWGATE SEREHT, E.C.

AUDITOR: ERNEST ANDRADE, *Chartered Accountant.*

The Editor of the *Buddhist Review* will be grateful for any articles, letters, cuttings, notes or other literary contributions on the subject of Buddhism, especially from friends in the East. It is to be understood, however, that the Buddhist Society of Great Britain and Ireland is not responsible for, nor does the Editor necessarily endorse, the individual opinions or statements made by contributors. All MSS. should be typewritten if possible.

The Buddhist Society of Great Britain and Ireland

Has for its object the extension of the knowledge of the tenets of Buddhism, and the promotion of the study of Pali, a language allied to Sanskrit, in which the original Buddhist Scriptures were written. The Society publishes the *Buddhist Review*, and issues works on Buddhism.

Membership of the Society does not imply that the holder is a Buddhist, but that he or she is interested in some branch of the Society's work.

The Annual Subscription is One Guinea (Fellows), or Ten Shillings and Sixpence (Associates), payable in advance at any date. Donations will be gratefully accepted.

All communications and literary publications should be addressed to:—

THE GENERAL SECRETARY,

The Buddhist Society, 41, Great Russell Street, London, W.C.1.

Applications for Specimen Copies of this Review will be considered.

Dialogues of the Buddha. Translated from the Pali of the Digha Nikaya by T. W. and C. A. F. Rhys Davids. Medium 8vo. Part I, 10s. 6d. net; Part II, 12s. 6d. net; Part III, 12s. 6d. net. (Sacred Books of the Buddhists, translated by various Oriental Scholars and edited by T. W. Rhys Davids.)

Buddhist Suttas, translated from the Pali by T. W. Rhys Davids. 12s. 6d. net.

The Upanishads, translated by F. Max Müller, in one volume, 16s. net.

Mahayana Texts, translated from the Sanskrit, by E. B. Cowell, F. Max Müller, and J. Takakusu. 21s. net.

The Saddharma-pundarika, translated from the Sanskrit, by H. Kern. 15s. net.

Indian Logic and Atomism. An Exposition of the Nyaya and Vaicesika Systems, by A. Berriedale Keith. Crown 8vo. 8s.6d. net.

While the philosophy of the Vedanta is well-known in Europe, the Nyaya and Vaicesika, the Indian systems of logic and realism, have attracted hardly a tithe of the interest due to them. The present book attempts to set out the fundamental doctrines of the systems with due regard to their history and their relations to Buddhist philosophy.

Complete Catalogue free.

OXFORD UNIVERSITY PRESS,

HUMPHREY MILFORD. AMEN CORNER, E.C.4.

LUZAC & CO.

ORIENTAL & FOREIGN BOOKSELLERS,

Agents to the India Office, Asiatic Society of Bengal, Calcutta, The Royal Asiatic Society, School of Oriental Studies, London, University of Calcutta, etc., etc.

A large number of second-hand books on Buddhism and other Oriental subjects always in stock. Catalogues on application.

Recent Publications:

GADD, C. J. The Early Dynasties of Sumer and Akkad, with 3 Plates (Eothen Series No. 1). 12mo. Boards, pp. vi., 43. 6s.

MERCER, Samuel A. B. An Assyrian Grammar, with Exercises and Glossary. 8vo. pp. vii., 128. 8s. net. Ready shortly.

EMIN, Joseph Emin, an Armenian. Life and Adventures of: 1726—1809. Written by himself. Second Edition with Portrait, Correspondence, reproductions of original letters, and map. Edited by his Great-Great-Granddaughter, Amy Apcar. 4to. Cl. pp. xxxii. 532. 15s. net.

IRVINE, William. Later Mughals, Edited by Jadunath Sarkar. Vol. I. 1707—1720, with Portrait. Roy 8vo. Cl. pp. xxxi. 432. 16s.

Latest Catalogues Issued:

Bibliotheca Orientalis No. XXII. Books in and on the Sanskrit, Pali, Prakrit, and Jain Languages.
Bibliotheca Orientalis XXIII. Books and Manuscripts in and on the Persian Language including Books on Persia and Afghanistan.

All the Books recommended for Students of Oriental Languages are kept in stock.

46, Great Russell Street, London, W.C.

'Phone: MUSEUM 1462.

The Herald of the Star

THE MAGAZINE WITH THE UNIQUE POINT OF VIEW.

A monthly survey of the idealistic movement of our times.
Educational, Social, Religious, Humanitarian, Etc.

THE HERALD OF THE STAR is conspicuous among contemporary periodicals for its loftiness of tone and the largeness of its outlook.

Price 1/- Monthly *post 2d. extra*

Annual Subscription:
British Empire 12/-, post free 13/6
U.S.A. - - - $3 ,, $3.40
,, Single Copy 25 cents.

Publishing Office:
6, Tavistock Square,
London, W.C. 1.

RAYMOND'S BOOKSHOP.

will interest you if you seek unusual, out-of-the-rut books about things that matter. It is

the little shop with the good books

Try us for second-hand literature on the occult, higher thought and Eastern Religions.

Bring us your unwanted books for sale or exchange. Or post parcels for cash; title lists for fair offer.

AN OPPORTUNITY: Perfectly new book at a discount, Farquhar's "*Outline of the Religious Literature of India*," published at 18/-.
Our price 12/6, post 6d. extra.

RAYMOND & CO.,
79, Lamb's Conduit Street,
Bloomsbury, London, W.C.1.
(off Theobald's Road).

The Occult Review.

A Monthly Journal devoted to Occult Philosophy, Psychic Phenomena and the Evolution of Religious Beliefs.

Edited by RALPH SHIRLEY.

THE SUBJECTS DEALT WITH INCLUDE:

Occultism, Hypnotism, Magic, Psychic Phenomena, Telepathy, Reincarnation, Dreams, Multiple Personality, Religious Mysticism, etc.

Large Royal Octavo. Monthly, 1/- net.

Write for **RIDER'S**
Complete Catalogue of Publications
dealing with
PSYCHICAL RESEARCH,
NEW THOUGHT & OCCULT SCIENCE
SENT POST FREE.

William Rider & Son, Ltd.,
8, Paternoster Row,
LONDON, E.C. 4.

"Theosophy."

The Monthly Magazine of The Theosophical Society in England and in Wales.

12/- a Year.
Single copy 1/-; post free 1/2.

Public Lectures on Theosophy

On Sunday Evenings at
STEINWAY HALL,
SEYMOUR ST., W. 1.
and on Sundays and Weekdays at
MORTIMER HALL,
93, MORTIMER ST., W. 1.

Full particulars on application to the General Secretary,
23, Bedford Square, W.C. 1,
or to Branch at
153, Brompton Road, S.W. 3.

W. Q. Bastian & Co.,

Stationers, Printers,
Paper Merchants,

GENERAL MERCHANTS & COMMISSION AGENTS

(ESTABLISHED 1904),

84 & 85, Fourth Cross Street,

COLOMBO.

ORDERS FOR TEA, PLUMBAGO, COPRA, RUBBER AND OTHER CEYLON PRODUCE, accompanied by remittances promptly executed.

Consignments promptly realized and remitted.

AGENCIES ACCEPTED.

BANKERS: { The Hong-Kong & Shanghai Banking Corporation.
The National Bank of India, Ltd.

Telegrams: "PAPER, COLOMBO." A.B.C. Code 5th Edition used.

THE MAHA=BODHI BOOK AGENCY

46, Baniapuker Lane, Calcutta.

The Maha-Bodhi and the United Buddhist World: The Journal of the Maha-Bodhi Society (India, Ceylon, Burma). Vol. XXX, No. 1, January, 2465—1922, now ready. Contains valuable technical and other articles on Buddhism, critical articles on comparative religion, news of Buddhist activities. and reviews. Annual subscription (post free): India, Ceylon, Burma, Rs. 2; Great Britain, 4s.; Europe and America, One Dollar; Far East, Two Yen,

	Rs.	A.
The Ven. The Anagurika Dharmapala: The Arya Dharma of Sakya Muni Gautama Buddha	1	2
,, The Religion of the Householder	0	2
,, What did the Lord Buddha Teach ?	0	8
,, The Buddhist Empire of Asoka the Great	0	2
,, A Message to the Young Men of Ceylon	0	2
,, Buddhism in its Relationship with Hinduism ...	0	4
Address of Lord Ronaldshay at the Dharmarajika Vihara	0	2
Buddhist Psychological Chart, 17 × 25 inches	1	0
Carus. Dr. Paul: Karma. a Story of Buddhist Ethics	2	0
,, The Gospel of Buddha (According to Old Records) ...	2	0
,, The Dharma, or the Religion of Enlightenment ...	1	0
The Expositor (Atthasalini) Vol. I. Translated by Maung Tin, M.A. Edited by Mrs. Rhys Davids, D.Litt., M.A. ...	8	2
Garbe, Richard: The Philosophy of Ancient India	1	0
Mookerjee, S. C.: The Decline and Fall of the Hindus	1	0
Senanayaka, R.: Comparison of Buddhist and Christian Doctrines ...	0	6
Weeraratna, P. J.: Buddhism	0	6
Wijemanne, S. R.: The Credentials of the Apologist, or the Public Hall Lectures of Mr. A. G. Fraser	0	2

Agency for The Buddhist Review, Annual Subscription, post free Five Shillings

Agency for the Oxford University Press.

KEGAN PAUL & CO'S NEW BOOKS.

INTRODUCTION TO MAHAYANA BUDDHISM, with especial reference to its Chinese and Japanese phases. By W. MONTGOMERY MCGOVERN, Lecturer on Japanese and Chinese at the School of Oriental Studies (University of London), Author of *Modern Japan* (1920). 8vo, 7s. 6d. net.

In its original form this work was part of a thesis which, when presented to the great Japanese cathedral, the Nishi Honganji, secured for the author his Buddhist degree and an honorary ordination as a Buddhist priest. Technical details have been omitted from its present form, and an Appendix has been included on *The Sacred Literature of the Buddhists*.

Two New Volumes of Trubner's Oriental Series.

(1) **ARABIC THOUGHT AND ITS PLACE IN HISTORY.** By the REV. DE LACY O'LEARY, D.D., Lecturer in Aramaic and Syriac, Bristol University. 8vo, 10s. 6d. net,

The Syriac Verson of Hellenism—The Arab Period—The Coming of the Abbasids — The Translators — The Mu'tazilites—The Eastern Philosophers—Sufism—Orthodox Scholasticism—The Jewish Transmitters — Influence of Arabic Philosophy on Latin Scholasticism—Chronological Table.

(2) **FOUR PILGRIMS.** By DR. WILLIAM BOULTING. 8vo, 10s. 6d. net.

Detailed historical accounts of the early travels of (1 HIUEN TSIANG'S Perilous Journey to the Sacred Land of Buddha, A.D. 627—43 (7 chaps.); (2) SAEWULF, an English Pilgrim to Palestine, A.D. 1102 (2 chaps.); (3) MOHAMMAD IBN ABD ALLAH (IBN BATUTA), the Greatest of Moslem Travellers, A.D. 1304—77 (11 chaps.): (4) LUDOVICO VARTHEMA, of Bologna, Renegade Pilgrim to Mecca, foremost of Italian Travellers, A.D. 1502-10 (11 chaps.).

ENCYCLOPAEDIA OF RELIGIONS: The Deities, Sacred Books, Rites and Ceremonies, Institutions, Sects, &c., among the Babylonians, Egyptians, Hebrews, Greeks, Romans, and others—as well as various primitive tribes—and among Buddhists, Hindus, Zoroastrians, Muhammadans, Jews, and Christians. By M. A. CANNEY, M.A., Professor to the Univ. of Manchester. Contributor to the *Encyclo. Biblica. Encyclo. Britannica*, Hastings' *Encyclo. of Religio and Ethics, &c.* pp. 408, double cols. 4to. 25s.

The preparation of the work has been very laborious, and has extended over a great many years. Apart from the Author's own special knowledge of the Semitic races and of Comparative Religion generally, his researches into other departments covered by the work have been most extensive. The List of Authorites Consulted (occupying pages VII.-IX. of the book) includes 226 works in every section of the domain treated: very little—if anything—has escaped the Author's small-meshed net; and each article, is an expert's digest of the topic taking account of the latest researches into it.

Broadway House, 68-74, Carter Lane, London, E.C.4.

EDITORIAL.

NAMO TASSA BHAGAVATO ARAHATO SAMMASAMBUDDHASSA.

With the year 1922, the *Buddhist Review* enters upon its twelfth volume, with, as we hope, a still wider sphere of usefulness before it. During the past year, the circulation of the *Review* steadily increased quarter by quarter. By the end of the third quarter, the first and second numbers of Volume XI. were completely out of print. At the present moment, the third number is quite, and the fourth almost, exhausted.

This encouraging reception proves that there exists a great and growing interest in Buddhism in the British Isles. But it is not only the increased demand in this country which has led to the doubling of the circulation. There is a steady increase of orders from abroad, particularly from the Buddhist countries. The *Buddhist Review* having been made the official Journal of the International Buddhist Union, as well as of the Buddhist Society of Great Britain and Ireland, may to some extent explain this. But the large number of congratulatory letters which have been received from all over the world, independently, encourages the thought that there may have been some merit in the work itself.

In view of the increased demand and circulation, and in response to the wish, so often expressed, that the *Review* might be published at shorter intervals than three months, it has been decided to issue it bi-monthly. That is to say, there will be six numbers in the year instead of four.

Given continued effort on the part of Members and Subscribers, it may be quite possible to publish the *Review* monthly next year. We therefore look to our readers to bring the *Review* to the notice of others and to help in the necessary work of gaining fresh subscribers.

It is our aim to make the *Buddhist Review* a medium for the publication, not only of abstruse scholarly articles, but of popular expositions of the Buddhist teachings set forth in such form as can readily be appreciated by ordinary readers. But we shall endeavour to base such expositions upon scholarship and sound knowledge of the subject.

We, as Buddhists, believe that Buddhism is as truly a living, vital force to-day as ever it has been in the past. We believe that it has a message and a mission in this our twentieth century civilization. We believe, if we can present the great Truths which were proclaimed by the Blesssed One, the Buddha, the Utterly Enlightened, plainly and clearly to the English-reading peoples, that they will be widely accepted to the great advantage of them and of the world at large. We have no doubt whatever, for we know, that this great Teaching, which in our times is called Buddhism, provides satisfactory answers to those problems of life and of death such as can be found in no other direction.

To the Buddhists of the East we believe the *Buddhist Review* is a powerful aid in the great work of Buddhist revival now being undertaken throughout the Buddhist world. It is for them to help us to make it still more efficient by using every means in their power to increase its circulation. Copies of the *Buddhist Review* should be found in every Vihara, Monastery, Rest House, Library, and Reading Room, in every Buddhist country, and we look to our readers in these countries to ensure that it is so.

We take for our motto for the coming years, the Exhortation of the Master to all those who claim to be His followers:

"For the good, the gain, the welfare of men, publish ye the Doctrine Glorious."

THE INTERNATIONAL BUDDHIST UNION.

On the afternoon of January 4th a meeting of the Buddhist Community in London was convened at 3, Upper Woburn Place, W.C. to consider the taking of immediate steps for the establishment of Headquarters for the International Buddist Union, and for the Buddhist Society of Great Britain and Ireland. The Hon. E. C. F. Collier (Chairman of the Buddhist Society of G. B. and I.) presided,

Captain J. E. Ellam said that since the International Buddhist Union was inaugurated as the result of a suggestion made at the consecration of the Sri Dharma Rajika Chaitya Vihara in Calcutta, in November, 1920, it had made great strides in the direction of becoming a most powerful organisation of the Buddhist *renaissance* and of the world-wide Buddhist movement. Following upon

correspondence with the Ven. the Anagarika Dharmapala, General Secretary of the Maha-Bodhi Society in Calcutta, he had, during the past year, been in communication with the Buddhist Societies which most are active in various parts of the world in the work of Buddhist propaganda. The following is the list of Societies which have agreed to support the International Buddhist Union, and are now affiliated with it, and the names of those who have undertaken to act as Honorary Correspondents of the I.B.U, brought up to date:—

America :—San Francisco—Rev. R. Clarke (Buddhist Church of San Francisco) Dr. G. Fris Holm; New York—Creston Coigne; Oregon—E. E. and E. L. Grieve; Philadelphia—Mrs. Irene Taylor; Connecticut—H. E Adams.

Australasia :—G. M. Cutten

Austria :—Vienna—Dr. E. Lenard.

British West Indies : Miss Clarimond

Bulgaria :— Sofia—R. Davies.

Burma :—U Kyaw Yan (Society for Promoting Buddhism in Foreign Countries); Maung Thawin (Buddhist Research Society); U Kyaw Hla (Buddhist Tract Society); Shewbo Buddhist Association; Maha-Bodhi Society; Young Men's Buddhist Association.

China :—Pekin—Mme. Alessandra David-Neel; Shanghai—Wang Yu-tsih; Wei-hai-wei—R. F. Johnson.

Ceylon :—J. B. Jayatilaka (Young Men's Buddhist Association); S. W. Wijayatilaka (Editor of the "Buddhist Annual" of Ceylon); Rev. K. S. Sumedha Thero; Maha-Bodhi Society.

Denmark :—Dr. C. F. Melbye (Buddhistisk Samfund i Danmark).

Federated Malay States :—Selangor—Klang Young Men's Buddhist Association; Port Swettenham—A. de S. Ratnaike; Perak—A. T. Coupe; Kuala Lumpur—H. J. de Silva.

Finland :—H. Valvanne.

France :—Captain H. S. Meysey-Thompson; M. Morin.

Germany :—Munich—Oscar Schloss (Bund fur buddhistisches Leben); Leipzig—Dr. Karl Seidenstucker; Dr. Georg Grimm; Dr. F. Hornung.

Great Britain :—England—Captain J. E. Ellam (The Buddhist Society of Great Britain and Ireland); Ireland—W. Fowkes; Scotland—H. M. Murray; Wales—A. L. Coburn.

Honolulu :—Rev. M. T. Kirby.

India :—Calcutta—The Ven. the Anagarika Dharmapala (The Maha-Bodhi Society); Lucknow— R. H. Nixon; Nepal—S. M. Baidya; Poona—Maung Kyaw Zan; Travancore—T. Padmanatha Pillay.

Italy :—Rome—Professor C. Formichi; Naples—E. Hoffmann.

Japan :—Professor D. T. Suzuki (Eastern Buddhist Society, Otani Buddhist University).

Mesopotamia :—C. E. F. Perera.

Siam :—Dr. J. A. Martinie.

South Africa :—Bulawayo—J. Clack; Johannesburg—E. A. McDonald.

Straits Settlements :—Singapore :—W. M. de Alwis; Penang—P. J. L. de Silva.

Switzerland :—C. T. Strauss.

Tibet :—Rev. Sunyananda Thero.

Captain Ellam referred to the formation of the Buddhist Society of Great Britain and Ireland, in 1907, of which he was the first General Secretary, and of the *Buddhist Review* in 1909, of which he was the first Editor. He gave a brief outline of the history of the Buddhist Society in this country, and of its activities up to the present time, referring to the set-back of its work caused by the recent war, and its recent very active revival in 1921. He also explained how the old Headquarters of the Society came to be given up owing to the expiry of the lease in 1916.

The purpose of the International Buddhist Union, he said, is not to form a new society but to establish a bond of union, as its name denotes, between all existing societies and individual Buddhists throughout the world. Among its activities is the exchange of news, views and literature, and the furtherance of all progressive Buddhist movements. The Honorary Correspondents have kindly consented to keep the Secretary of the I.B.U. informed of all work which is being undertaken in the advancement of Buddhist scholarship and studies, of the publication of new books and other literature, translations, and discoveries of M.SS., and the like, which may throw new light on Buddhist doctrines, history, art, antiquities and literature.

The work of perfecting such an organisation necessarily proceeds slowly if only on account of the great distances which divide many of the Buddhist Societies. But, as time goes on, it is hoped to make of the I.B.U. an effective means of co-ordinating Buddhist

work and of directing it to the end of establishing the Buddhist Religion as a world-wide influence for good. The convocation of an International Buddhist Congress is already being discussed.

Dr. D. T. Suzuki writes from the Otani Buddhist University, Kyoto: "The idea of the International Buddhist Union is a fine one, and we heartily subscribe to it. The world knows what Christianity teaches, and it is the time now for Buddhists to proclaim what they think about life and humanity and the future of the world. I do not deny that there are distinctions between the so-called Hinayana and the Mahayana, but what we have now to emphasise is not the distinctions but the agreements. Buddhism must be presented as one. I am glad to know that good work is being done in England. Owing to the difficulties of language, the Japanese Buddhists have not been active internationally, but there is every sign pointing to the revival of Buddhism in Japan and, in fact, throughout the East. I wish every success to your splendid undertaking."

The Rev. K. S. Sumedha Thero, Principal of the Sri Wijaya Rahula College, Ceylon, says: "I am at one with you in the work of the International Buddhist Union. It will help to organise and to bring together in unison the different phases of the Buddhist teaching. Buddhism during the long period of some 2,500 years has not been without change. But such changes as are without value will disappear. The original purity of the Dhamma will reappear as the result of such a convocation,"—as the suggested International Congress.

In these expressions of opinion on the part of leading representatives of the two great Schools of Buddhism we find the true spirit of Buddhism,—that, whatever divergence of view-points there may be, whatever differences in the outward presentation of the same thing, nevertheless there is an underlying unity of thought. Buddhism, as presented to the more matter-of-fact, or, if we may say so, more materialistic Western mind, will present yet another aspect. But all these are but facets of the same Jewel of Truth. Our work is so to present it that it shall shine before the world, not as many but as one.

As the result of fifteen years experience, there is no doubt that there is a great interest in Great Britain, as elsewhere throughout the Western World, in the teachings of Buddhism, and many English people have already formally declared themselves Buddhists in religion. What is needed to increase the number of professed

Buddhists in this country is an active propaganda in the way of lectures and literature. In order to carry on this work effectively, the Headquarters should be in some convenient and central position in London. There should be a lecture hall, shrine room, library, reading room, class rooms, offices, and an information bureau for the benefit of Buddhists visiting London. It would be of great advantage for young students coming to England for the first time to find such a centre, definitely and exclusively Buddhist. The function of the information bureau would be, among other things, to have a register of suitable boarding houses and apartments, the comfort and respectability of which could be guaranteed, and to look after and safeguard the interests of these students and others in every possible way. It has been suggested that a residential hostel should be established in connection with the I.B.U., but this is a scheme which must be left for future consideration. The immediate question is that of the Headquarters on such general lines as have been referred to.

In conclusion, the speaker urged upon those present to represent to their friends in their respective countries what is being planned, and to invite their active co-operation in order to establish such Headquarters in London as shall be worthy of the dignity of Buddhism as a great World Religion, and of its long and glorious history.

Before proceeding to the discussion, the Chairman spoke with emotion of the death of Mr. F. E. Balls, late General Secretary of the Buddhist Society of Great Britain and Ireland, which took place after a long and trying illness, on December 30th. It was due, almost entirely, to his strenuous and self-denying efforts that the Buddhist Society was able to continue its existence during the bitter years of the war.

Mr. A. W. P. Jayatilaka moved the following resolution :— "That this meeting, representative of the Buddhist Community in London, desires to express its deep sorrow at the loss of Mr. F. E. Balls, whose work on behalf of the Buddhist cause in this country had been of the greatest value, carried on under circumstances of much difficulty; that the merit of those self-sacrificing labours is recognised by all; and that the Secretary shall communicate this resolution, conveying the sympathy of this meeting to Miss Balls, and her family in their sad bereavement."

The whole meeting signified its unanimous assent silently, by rising, and remaining silent for a few moments.

After somewhat lengthy discussion, it was finally decided that, pending the results of an appeal to the Buddhist world for support in order to carry out the larger scheme, temporary premises, suitable for the holding of meetings and lectures, as well as for offices, shall be obtained at a rental of £250 a year. A representative Committee was appointed to determine where such temporary premises can most conveniently be established.

THE PERSONALITY OF THE BUDDHA.

Among the fairly enlightened followers of the Hinayana and the Mahayana schools of Buddhism there have been frequent controversies, over a long period, concerning the authenticity of certain teachings attributed to the Buddha. For Western scholars the decision of this question mainly depends upon the evidence supplied by historical criticism. From this point of view it would appear that most of the specifically Mahayanist doctrines are apocryphal.

It is extremely difficult for either side to determine with absolute certainty that which Gotama really taught himself from that which his most eminent disciples added to his sermons or modified in his doctrines. It has been asserted by some scholars, who are rather prone to exaggeration, that the Mahayanist writers deliberately provided their own philosophy with a Buddhist framework, so to speak; introducing a romantic setting where the Buddha is reputed to have expressed, or approved, certain views which these scholars maintain never formed part of his teaching at all.

But one must have lived in India in order to realise how little of real value there is in the historical evidence, and how far removed it is from critical enquiry either religious or philosophical; though it is doubtless of great value in tracing the intellectual evolution of the people through its various stages. Although Indians as a rule are little interested in this method of research, it is a very important one for the thinker and the historian. It is, indeed, a separate and specialised study which has but slight relation to any comprehensive enquiry into the religious trend of the Indian philosophics, including

Buddhism. Indian thought attaches no importance whatever to the actual dates when certain doctrines may have been formulated, or to the names of the persons who elaborated them.

In the East the importance of the *individual* in these matters is less considered than it is in the West. A great religious teacher, or reformer, never appears there, in the eyes of his own countrymen, as the inventor of his own doctrines; but simply as one who repeats the teaching of the Eternal Wisdom, as one who demonstrates to mankind the uncreated, everlasting Truth (Dhamma).

It is by meditation (samadhi), by means of the many ways of mystical contemplation, much more than by purely intellectual research, that they have arrived at enlightenment (bodhi). From the moment that they attain to this, their "self" is merged with the Truth, and thereafter ceases to be of any special interest. The body (rupa) continues to eat and to sleep and to occupy itself with the ordinary functions of humanity; we may even go futher, and say that the purely human mind continues to some extent to be a centre of certain worldly activities, but all this is of small account. The body, the voice, the mind, these are only agents, lending their material assistance to the Formless Knowledge, in order that this may be understood by those who live in the world of form.[1] The wide divergence between the views of the Hinayanists—or, more correctly, the Theravadists, the Theras of Burma, Ceylon and Siam,—and Western oriental scholars, on the one hand, and the doctors of the Mahayana, on the other, on the subject of the personality of the Buddha, causes these discussions to resemble an argument between two people each speaking of a different subject in different languages. The only result is a great deal of noise with very little sense or meaning.

The Buddha of the Theravadists (or by far the greater majority of them), and of the critical Western scholars, is a historical personage, namely, an Indian named Siddattha Gotama, who lived about 2,500 years ago. He was the son of a prince, and he left his father's home, renouncing his succession, in order to become a sannyasin. Urged on by an overwhelming desire to find a way of escape from the Samsara, from the cycle of suffering and sorrow caused by successive births, deaths and re-births, and to win to that liberation which lies even beyond deliverance, in order to put an end to impermanence and duality, he became the disciple of a succession of famous teachers, practising the asceticism which was the most recommended method of his times, even as it still is in

[1] *Rupaloka*, in this sense, *Manussaloka*—the world of men.

India and in those countries which thence derive their religious systems. Finding his efforts in this direction vain, he gave up following those systems, all study of books and of the secret teachings of the gurus, as well as the practices of the ascetics and of the Yoga. Seating himself beneath a tree, he determined not to rise up until he should have found the Light which he sought within himself. There, during his meditations, he ascended through the various stages of samadhi until he had passed far beyond the normal, illusory knowledge and understanding of things. All around him terrifying appearances surged and raved threateningly, and the heavens and the earth trembled and quaked. Amidst all the fury of unchained warring elements, a wild phantasmagoria of disordered visions flashed past in the last tortured throes of their death-struggle. These are of the Samsara, of the "self" which does not wish to die. Finally, all are gone, and nothing remains save a great silence, an utter peace. It is the attainment of the Great Deep, as the Mahayanists call it. Siddattha has become a Buddha.

All Buddhists, no matter to what schools they belong, believe in the historical reality of this great religious drama which is constantly repeated in India. But the historical facts are merely the reflection of the spiritual facts,and this it is which make the drama of Siddattha Gotama the eternal type of a mystical experience which is gone through by every Buddha and by those who follow in his Path.

If it may be permitted to digress here, for the benefit of those who are little accustomed to meditation, it may be said that the description, apparently fantastic and extravagant, of the strange visions and the universal upheaval which beset the aspiring Buddha when seated under the Bohdi-tree, is merely an attempt, bound to be imperfect, to describe the last assaults of the "self" before it plunges into the abyss which will swallow up for ever all the cherished illusions of its selfhood.

Every word of this extraordinary story is *true*. The crowds of "demons" flourishing rocks, their threatening gestures and sinister laughter, the dizzy whirling of the stars in heaven, the tumult of the elements, the shaking of the earth, all the chaos of unreasoning and impossible things, the serpent, Ananta, encircling with his coils the person of the future Buddha; every word of this is *true* for those who are capable of reading the meaning of the allegory. It is the spiritual experience of all those who have adventured along the same path. But these do not need to be convinced. As for others, the similarity of the stories told about the stages passed through by the great sages of Buddhism, or of any other great Indian philosophy,

ought to lead them to realise that there is more in all this than mere plagiarism or borrowing one from another. There is but *one* way, and it is thus described, by which all must travel, and it leads by almost identical stages to liberation.

Thus Siddattha Gotama attained his goal, and as the Theravadists say, he became a Buddha. But those who are familiar with the doctrines and the writings of the Mahayana, and who have studied under teachers able to comment upon and bring out their true, inner meaning, supplemented by the experience which each such teacher has acquired in his own meditations, may go somewhat beyond that position whose limitations they affirm. They say that to maintain that Gotama became a Buddha, and there to end, is to uphold views which are in absolute contradiction to the essence of the Buddhist doctrine. "Sabbe Dhamma Anatta," say the Pali Scriptures. The teaching condensed in these three words denies any form of *ego* to all living beings, or things, whatsoever they may be. It is the *knowledge* of this truth, not its purely theoretical apprehension but its living realisation, which is deliverance, and which makes the man previously bound by his own illusions a Buddha who is for ever free. It follows, therefore, that Siddattha Gotama, he who thought himself to be a prince's son, and who became a sannyasin in search of liberation, disappeared, dissolved as a mirage dissolves amid the desert sands. Ask not what became of him, or where he went. What becomes of the mirage when it fades away? Whither does it go?—It goes *no where*, even as it came from *no where*, a fleeting appearance without substance or reality. Such, indeed, is personality, such is the world (samsara). So teaches the Buddha-Dhamma.

The first thing which Siddattha Gotama abandoned on the threshold of the illumination which made of him a Buddha, was precisely the personality of Siddattha Gotama. This sank into the infinite ocean from which all other illusions emerge and into it again fade away and are lost. A Buddha is not a man who knows that it is *himself* who possesses the Truth. Such a conception would at once admit a duality, and acknowledge an error—the existance of a "self." But a Buddha is *One with Truth* (Dhamma). *He is Truth itself.* This is what the Mahayanists of Tibet affirm when they teach that the real Buddha is Dharmakaya,[1] and not his two other bodies, namely, Sambogakaya[2] and Nirmanakaya,[3] which are only appearances. It follows, therefore, that the historical Buddha is of much less importance in the eyes of Mahayanists.

[1] In the Tibetan, *Cho-ky-ku :* [2] *Long-chyo-dzog-pai-ku :* [3] *Tul-pai-ku.*

The historical Buddha is not a revealer, or a reformer, but simply a *bearer* of the word,—something like a phantom-figure which might be imagined as created by a clever magician and going about the world reproducing the words and actions of his maker. This comparison is, of course, somewhat clumsy, but it serves to indicate the idea. Dharmakaya is not a person, and cannot be likened to a magician. We are here limited by the imperfection of language.

To the educated Buddhist, whether the Mahayanist Sutras recount the actual words of Siddattha Gotama, or not, is of very little moment, and the dates when these were composed, and the names of those who wrote them, are also of little importance, in his eyes. What the Tibetan masters try to bring out, and expound to their disciples, are the *doctrines* contained in these Sutras. They believe these to emanate from that One Eternal Wisdom which they call the " Buddha's Mind."

What is true about the Buddha, is also held to be true about the numerous personages of the Mahayana " pantheon," as some erroneously describe it. There has never been any idea that the Dhyana Buddha, Bodhisatvas of the type of Avalokiteshvara (Tibetan, *Chenresi*), the Yidams, and Dakinis of Tibetan tantrism, represent any *personages* whatever. Each and all simply personify the different aspects of the One Knowledge, and also of the One Nescience. Through all this display of seemingly fantastic beings and of still more fantastic stories—through all this extraordinary symbolism—it is the interplay of *knowledge* and of *ignorance*, the Five Khandhas and Nirvana, which we must understand. The Buddhas and the sages (arahan) are those who, tearing aside the veil of illusion, have found the Truth. Thus for centuries have taught the Masters in the Country of the Eternal Snows.

SUNYANANDA.

De-chen Ashram (Himalaya).

A SCIENTIFIC ANALOGY.

Western philosophies in general may be conveniently classified under two heads, according as they pertain to the Naturalistic, or to the Idealistic schools of thought. The Naturalistic view is that the world presented by our senses is, in the long run, the primary reality. It regards that world as component of matter and of force,

and life (in the sense of the conscious, recollecting life which we ourselves possess) as only an occasional, and a very rare, phenomenon arising from certain unusually complex relationships of force and matter. The Idealistic school, on the other hand, holds that the universe is component of ideas, using the word in its very broadest sense, and that we have no proof of the existence of any ultimate reality in that external world which our senses present to us. We *are* Consciousness, and can know of nothing save Consciousness in all its manifold manifestations.

Buddhism, true to its Doctrine of the Middle Way in this as in all else, may be said to present a Universe partaking of both these views of life. Its teaching is essentially concerned with Consciousness, and with Consciousness as possessed by our human kind. From the standpoint of its deeper doctrine, it regards the external universe as fundamentally only *Maya*, illusion. But it teaches, nevertheless, that this phantasmal presentation has in fact a substratum to all intents and purposes real, and, with one important exception which we shall consider later, enduring. It is a substratum collectively referred to as "the Four Great Phenomena," together with *Akasa*, (space, or the æther of space) as a fifth. These four Mahabhutas (commonly, but very incorrectly, translated as earth, air, fire and water), operating in the Akasa, produce, by their continued kaleidoscopic changes and permutations, those impressions which reach us through the five lower sense-gates.

I have said that these four Mahabhutas (they are really *manifestations of force*, the so-called element of earth, for example, including what we should term cohesion and resistance to deformation, together with some minor aspects), with their containing Akasa, are regarded as real and enduring; but that must be understood to mean only for so long as the Universe wherein we live continues to exist. For Buddhism, like modern science, has its doctrine of "Island Universes." These are termed Chakkavalas, or world-systems, in our books. Each of them, whilst it is considered as existing during an immense succession of ages, ultimately perishes in one of several manners. The destruction of a world system by fire is described in the *Anagata-vamsa* or "History of Future Events," in terms strangely similar to the modern nebular theory. In fact, if, as we Buddhists believe to be the case, the Buddha was simply describing, in such words as alone could be understood by an audience of his day, *what he saw* when he directed his inner vision to such a catastrophe as science now tells us would follow should our system, in the course of its journey

through space, be entered, or even approached, by another star or system of stars, he could not have used more definite or exact language. When this ending of a world-system occurs, the Four Great Phenomena are said to disappear as such, becoming, apparently, absorbed into the æther, or Akasa. Finally, "the higher Akasa becomes one with the lower Akasa," and naught save this chaotic intermingling of the former constituents of the world-system exists, and darkness and the silence of death pervade all the space that the system had occupied.

But this utter destruction is apparent only. The world-system involved has simply obeyed the supreme law of life, namely, that anything which has once come into being must likewise pass away. For there exists throughout the universe one unchallengeable law, operating alike in the lives of individual beings, human or other, and in nations, orders of beings, and in world-systems. Life is one continuous *becoming*, and whatsoever has once taken birth must inevitably succumb to death. But if the life-impulse that once was manifest in such-and-such a being appears to have ceased when the body it informed dies, it does so in appearance only, obeying this invariable law. In reality, the Kamma, whether of man or of world-system, is indestructible, save only in one great event which we shall presently discuss. The energy that was manifested becomes involved; or, to use the modern terminology, it has passed from the kinetic into the potential state.

After another vast succession of æons, *the Wheel*, in Buddhist phrase, *turns on;* the potential becomes kinetic once more, the unmanifested manifests. Akasa separates into its degrees, the Four Great Phenomena evolve therefrom and therein: and gradually, in accordance with its Kamma (or the collective Kamma of all the countless beings that compose its life), the world-system emerges out of chaos once again. And here also, in the description of this reconstitution of a world-system, we find an extraordinary similarity to that predicated by modern science. It is explained how, for age after age first a light mist appears; then it begins to rain, not, as water, but molten elements formerly vapourised in the fiery nebula. Finally, we reach a point where once again the world-system reverts to its original condition. Thereafter, save for the one great possibility referred to, the process of birth, life, and death, of individual beings, as of great Universes, continues, and (but for that one possibility) must continue for ever. Always the same agony of birth out of the silence and the darkness; the same eager, vivid and aspiring life of youth; the same disillusioned maturity; the same

ailing and suffering old age; the same inevitable death. So, if the Law of Kamma only reigns supreme, the terrible and remorseless Wheel of Life rolls on.

Before we pass on to the consideration of that one great possibility, that one hope of escape from this æonian round of birth and life and death, it is necessary to consider the nature of the Causal Law which has been referred to as reigning equally in the case of a world-system and of an individual being. That Law is termed in our Scriptures Kamma, the Pali form of the more familiar Sanskrit word Karma, which Theosophical and Vedantist literature has almost converted into an English word. Kamma is derived from a root meaning *action*, doing; and we may sum up its main implications in a phrase by calling it the Law of Causation. Now causation is fundamentally a *mental* concept. Apart from consciousness of some sort, that very consciousness whereby we ourselves conceive of it, it is very difficult to attach any meaning to such a word at all. So we find, in Buddhist philosophy, that Mind (using the term, however, in a wider sense than we of the West would generally attach to it), and Mind alone, can and does originate this force of Kamma; for a force it is in its potential aspect, as much as it is *doing*, *action*, the occurrence of events, the arising of mental phenomena, in the kinetic or manifested form.

A world-system such as we have been considering exists, then, and passes through the whole tremendous cycle of its evolution and devolution, solely by virtue of its Kamma; and this Kamma may conveniently be regarded as the collocation of all the Kammas of the vast number of beings that together compose it. For Buddhism, it must be understood, admits of the existence of no "dead" matter at all. Everything, from our point of view, is fundamentally, *alive*. Our bodies are composed of an immense number of separate cells, each an individual living being, in a sense. The collective essence, so to speak, of all these little lives, taken together, constitute the somatic or organised life which we term *ourselves*. The collective life of the beings, again is an immense complex of protein, *i.e.*, molecules; and each of these is a complex of atoms, themselves a complex of electons. In the same way we may regard the whole of the Kammas of all the individuals that compose it, as the Kamma *as a whole* of the World-system to which we belong. Only we must bear this point in mind, that whilst the cells of our bodies, the molecules, atoms and electrons are, in the view of modern science, somehow collectively the *cause*,—by their mutual interactions—of Consciousness, of Mind, the Buddhist philosophy, on the other

hand, teaches that the cells, and so forth, are fundamentally *resultants* of Consciousness. In process of the operation of the Kamma, this Consciousness involves—and at one time collects—the Great Phenomena into a body of some kind capable of expressing and working-out that Kamma; and at another time it disperses those same Mahabhutas, in the ever-renewed cycle of birth and death. The unit which itself is composed of Kamma in its static aspect, gives rise, by action (in which, as we have seen, Consciousness of some sort is involved) to Kamma as a force, in its potential aspect. This is termed *Satta*—a word simply meaning "a being." Just as the somatic life is regarded by modern research as a resultant of innumerable cell-lives, and so on, so in Buddhist metaphysic a given "*Satta*" is said to be component of innumerable mental components, the Sankharas. These Sankharas are themselves component of groups of thoughts, smaller elements of consciousness (when kinetic); so that finally, as the great Buddhist Commentator puts it, "strictly speaking, the 'life of a living being' is but the duration of a single thought-moment." These "thought-moments," of which many millions are said to go to the up-building of what we would term a single act of consciousness, are thus the final elements of existence as envisaged from the Buddhist standpoint. So they correspond, at the material pole of life, with the electron which physical science posits as the ultimate unit of matter.

The underlying power which causes any given Satta, such as a human being, to give rise to further Kamma, involving further existence with its inalienable load of suffering and its inevitable end in death, lies, according to Buddhist teaching, in what is technically termed *Avidya*, a word often translated as "ignorance," and in fact literally meaning "not understanding." But the Buddhist Avidya, (which we may conveniently term "Nescience" since it means so much more than mere absence of understanding) is said to have three great manifestations in that mental, Kamma-producing sphere wherein it holds sway. These three are Lobha, Dosa and Moha—craving, passion and self-delusion. It is only such acts of consciousness as, in their arising, become tainted by one of these three manifestations of Nescience as are able to produce Kamma tending to the reproducing life-and- death cycle with its inevitable suffering. If we see a beautiful jewel, that perception is an act of consciousness, a Kamma, a doing in the mental realm, so likewise is the perception of a fellow-being, or of one's own physical form. But, so far, although that action of consciousness is certainly Kamma, and may be the definite resultant of Kammas set in motion even many lives

ago, yet it is only what is termed "barren" Kamma. As such it can produce no further result in the birth, life and death of a new Kammic experience. But if, seeing the jewel, we crave to possess it; or if (seeing our fellow man) hatred arises in train of the percept, with the thought "that is my enemy"; or if aware of our own bodily form, we feel "that is my 'self,' 'I,' 'me,'" as distinct from or opposed to the universe; *then* that Kamma (thus tainted by one of the three Modes of Nescience) becomes vitalised, instinct with individuality. As such Kamma is ordinarily indestructible, it is the seed of the birth of a consciousness, involving the suffering which results from the deprivation of a desired object. The suffering, or dukkha, is due to the constant evanescence, the transitoriness of all things. Or it results in physical or mental pain, since (could we but have rightly seen it) it was *ourself* we hated. The suffering is due to the fact that all hatred is disharmony, and disharmony is pain. Or it results in erecting a temporary wall between our "self" and the universal life of which we form an integral part, thus enhancing the dire delusion of selfhood, which is of all forms of Nescience the most potent, the most fundamental. It is this very Kamma produced by the thought of self which binds together the whole bundle of Sankharas which constitutes an individualised being, and causes us ever and again to take re-birth; it binds us to this ever-revolving Wheel of Life, with all its suffering and its reproductive death.

The world thus constituted (its origin, if origin there were, is a point which the Buddha taught us to avoid, since such discussion is futile, and can never lead to any useful end) we find to be full to overflowing of just these thoughts tainted with craving, passion and the deceit of self. It seems as though there could never be any improvement, any advance in its original conditionings. Like a squirrel in a cage, the hapless being who finds himself in such a world can only reproduce again and yet again the same eternal, ever-repeated round, A very close analogy to such a state of things may be found in the principles of celestial dynamics where we have, for example, a planetary body which is circling round its attracting primary. Two forces. both manifestations of the same underlying property of mass, of inertia of gravitative attraction, are involved. The planet was originally endowed (how first it got it is outside the question) with an initial velocity, which, by virtue of its momentum would, were it alone in space, have carried it onwards in a straight line for ever. It was not alone, and so, let us say, it presently came near to another gravitative mass. Celestial physics

teaches us how thenceforwards, by the joint action of these two forces, the planet is deprived of its freedom, and is compelled to circle for ever in a closed curve about its primary, or rather about their joint centres of gravitation. The byegone, originating Kamma, (the First Origin of which we agree to set aside as impossible of determination), corresponds to the initial velocity of the planet, the inertia of the planet being its Kamma in itself. The attraction of the primary corresponds to the Nescience of the being. The analogy is a useful one,—or perhaps it is rather a parallelism, for we observe that it is by virtue of its *own* power of attraction, since in physics action and reaction are opposite and equal, that the primary is able to attract and capture to its servient round our planet at all. So long as planet attracts the primary, the primary in turn will attract the planet, and, except some other element should intervene, thenceforwards and for ever that planetary cycle must be repeated without any hope of change or any end; so long, that is, as mass shall continue to attract mass. In the same way, so long as Nescience shall reign in our hearts, so long as we shall be ourselves thirsty for this phantasmal, pain-filled life, so will we continue to be bound upon the Wheel of Change. Thus for the world at large, there can be no improvement, no advance or betterment of life in general. There can be only the ever-renewed cycle of birth and life and death, the everlasting ringing of the changes resulting from some conditioning in the past that we have no means whatever of determining, and which, even if we could so determine, would avail us nothing to better our conditions in the future.

The great question, then, for us poor human beings, bound, as we see we are, to this revolving cycle of existence is this:—Is there no Power beyond these co-operating forces of Kamma and of Nescience whereby we may find escape from all this misery-laden cycle? Can we not pass, like the planet which had lost its mass would pass, out of the grip of these whirling forces, to plunge into the free State beyond the stars, where never the life that was enmeshed in us shall find any bondage more? Looking even on the world of matter we may find in it the half-hidden hint of such a power. For we know that, so far as embodied life like ours upon this planet is concerned, there is a continuous, if slow-acting, betterment. Our very brains that now are able to consider the problems of life about us have, we believe, been evolved through countless ages of suffering life till finally, a little we can understand, and, better still, can hope. We read, in the strata of the rocks, the story of that slow ascent. As the old Sufi apologue has it "I was a

mineral, and I became a plant, and so for many ages I endured; from a plant I became an animal ; from the animal a man." We know how slowly, so slowly, men evolved from cave-dwelling savage to civilised and gregarious man ; and if, as it is unhappily not improbable, time and again humanity has grown more quickly in intellectual than in moral attainment ; or if, perchance, it has again and again been reduced to savagery by such misapplication of hard-won natural sources of energy such as we have seen threatened in the recent war:—nevertheless there is reason to believe that slowly man is learning his great lesson. If there is hatred amongst men, there is love and great self-sacrifice as well. These fair flowers of the human heart could never have appeared in a world where only the reproducing powers of Kamma and of Avidya held solitary sway.

There *is*, our Master taught us, another Power at work. It is that which we name the Lokuttara-dhamma, the Law Beyond the Universe. If craving, passion and self-delusion exercise still so potent a sway over mankind, still do their opposites, charity and love and self-sacrifice, flourish not a little; not less, but very probably far more, in the poor man's hovel than in the palaces of the great of this world. And, just as those three forms of Nescience form the fetters which bind life to this whirling Wheel, so these latter are able to loosen our bondage.

Once, as we read in our Scriptures, the Master preached to his company of monks a sermon on the Iddhis, the wonder-working powers of the mind which come by long culture of its hidden forces. He taught that of the greatest and highest wonders, the Power of the Dhamma excelled all others by far. Only a little thought is needed to shew us how true this is. Setting aside for a moment the Dhamma in its highest aspect—the Teaching, that is, of a Very Buddha Himself—let us consider how great a marvel lies in the mere possibility of the communication of knowledge at large. Here, for example, there arise in the consciousness which I call "myself" certain thoughts. Some of these, the best by far, echo down through space and time, through a hundred generations of men. To my mind some process past comprehension occurs, and those ideas are changed into dead-seeming marks on paper, into mere vibrations of the air as I may speak or write them down. But, reading the script of those dead signs, hearing the spoken sound, a miracle beyond all others that I know occurs. As at the touch of a magician's wand, the dead signs or sounds spring to new life in our hearts and minds, just as if a Pathway had been flung whereon the

thoughts could pass. Pathway indeed it is, the spoken or the written Word: and it is the chief teaching of our Master that through the words he uttered, through the Teaching he bequeathed to Humanity, there lies a Path which leads such as will follow it *out of this bondage to the Wheel of Life.* That Lokuttara Dhamma which leads to that Great Enfranchisement is not, we must understand, the mere Buddhist Scriptures, any more than the signs I write or the sounds I make, are themselves the thoughts, ready to leap from my mind to yours. But those Scriptures, that Teaching, somehow, serves as the Vehicle of a Power greater than Kamma, greater even than Nescience: able to enfranchise us, to cast out craving, hatred and self-delusion from our hearts for ever.

Here again we may find an analogy, nay more, a parallel. For the material world, if, as we imagine, it was evolved by the mental, must, as it were, *reflect* the properties of that realm, in some of the more recent discoveries of modern science. The physics and chemistry of the Victorian Age regarded the Universe as ultimately built up of certain very minute, hard, solid bodies, termed atoms; and a great physicist was rash enough to declare, not so very long ago, that an atom of hydrogen, for example, had been an atom of hydrogen from all eternity, and would remain for ever in the future.

The opening years of this century saw the next great advance in knowledge, with the discovery of the electron and of all the marvels associated with the new science of radio activity. Now we know that in some cases at least, and hence inferentially in all, the atom is *not* eternal. We see it in every process of dissolution. The radio-active elements, like all other material bodies, consist, while they last, of so much ponderable matter. And the most wonderful of all discoveries which this new science has revealed to us is that this matter is steadily passing away. In process of so passing, it is evolving quantities of energy, very many millions of times greater than even the most violent of chemical combinations of similar masses can evolve. The Buddhist teaching is that, whilst the great majority of beings continue, in any given age, the cyclic revolutions from birth to life, and so on to death and birth again, there are yet a few who, in any given age, either attain to the Wisdom through their own Insight, or, far more frequently, are led thereto by following the Teaching, the Dhamma, of a Supreme Buddha. These find the hidden Path of Peace, this Path of Selflessness to which we have referred, and so pass out of individualised being into that Beyond of Life we term Nirvana. In the same way that, out of a given number of atoms of, say, radium, there is a certain number that in

any given period will thus disintegrate with a marvellous letting-loose of energy, so, we are told, in every kalpa or æon a certain number of beings in any given world-system will find the Way to Peace. In many other respects there is a most remarkable similarity between these two conceptions; so much so that any Buddhist philosopher, unacquainted with modern science, would very easily grasp the idea, and even not a few of the actual details, of the process of atomic disintegration, if you told him that it was equivalent, in the realm of matter, to the attainment of Nirvana by a living being.

One last point we may touch on. We see in this process of radio-activity a constant passing-away of matter, its etherialisation, so to speak, in the form of energy of various kinds. The actual, supposed to be indestructible, matter, is here seen to be steadily diminishing in any given system containing (as all do contain) radio-active elements. To revert to our former analogy, of the planet captured by a primary. We referred to one possible termination of the captivity of the planet. That possibility lay in the destruction of its mass. We have seen how even in this respect the analogy holds good. It is by the cessation of our own attraction to the things of earth, whereby we may find enfranchisement from the ever-whirling Wheel of Life.

Here, then, lies our great hope, our sovereign solace as disciples of the Buddha. If Kamma and Avidya reigned alone, there would be no escape. But happily for us, there *is* a Way Out:—as our Master Himself taught: "There exists, O Brothers, a State in which there is no becoming, not this world or another, past sun and moon and star; if there were no such State, then indeed would there be no living of the Holy Life." Such a State exists; past all the glory of the dawning, greater than the silence of the gloaming, past life and death and thought itself. The Dhamma teaches us that, vast beyond conceiving as is the number of Sattas, of human beings composing even a single of the many Island Universes scattered throughout Space, nevertheless, it is a number, not an infinity. Therefore we can understand the teaching of the Supremely Enlightened One, as recorded in the Sutra of the Diamond-cutter:—"In the time when the hearts of all beings shall have become attuned unto the Heart of the Buddha, there shall not remain one atom that now is dust but shall have entered into the Peace."

ANANDA M.

THE ETHICS OF BUDDHISM.[1]

The claim of Buddhism to occupy first rank as a great ethical philosophy is not disputed. There are some, however, who, from the standpoint of a narrow, dogmatic theology, deny that it is a religion, for the reason that "it has no clear idea of God." But Buddhism has a very clear understanding of every idea of god that has yet been presented; and, subjecting each to a close, reasoned analysis, finds none of them clear or satisfactory. For this reason Buddhism is sometimes styled an atheism; but since the Buddha-thought soars beyond all gods, and supernal states of being, it should rather be termed a "super-theism." It is not *atheism*, since this implies a denial of a god. Buddhism includes all gods and heavens (the Christian among them) within its vast and comprehensive view, and passes on to That which is greater still.

The late Subhadra Bhikkhu, in the Introduction to his *Buddhist Catechism*, answered this question so effectively that we cannot do better than quote his words in full:—

"It is a question often raised whether Buddhism should be called a religion or a philosophy. It is in reality both. In it the most lofty religio-moral doctrines are united with the deepest philosophical truths to form one inseparable whole. Buddhism enlightens its followers as to the nature of the universe and the laws and forces reigning therein; it discloses to man the essence of his being, shows him his true higher destiny, extending beyond this fleeting earth-life, awakens his slumbering moral forces and faculties, kindles in him a desire for the good and noble, teaches him to be humane, patient, unselfish, gives him consolation in sorrow, confidence while dying, and leads him to the highest aim of every living being, to emancipation, to consummation, to Nirvana. Hence Buddhism is a *religion*.

"It is at the same time a philosophy, for it demands of its adherents, not blind faith, but a conviction gained and confirmed by one's own investigation and examination, and by earnest reflection.

[1] In continuation of "Practical Buddhism" from Vol. XI. of the *Buddhist Review*.

Its doctrines are not based on the will of an incomprehensible god-creator, or a supernatural revelation, but on the natural constitution of the world and of life which are open to all. It does not seek to frighten the evil-doer by the threat of eternal punishment, but to clear up the eye of the erring one, obscured by earthly delusion, so that he may be able to see the truth; and it leads the honest struggler on the way to spiritual development and moral self-perfection up to a standpoint where everything transitory lies behind him as unsubstantial appearance, and where prejudice, doubt and illusion disappear in the light of knowledge."

The distinction between Buddhism and other religions Subhadra Bhikkhu defines thus:—

"Buddhism teaches perfect goodness and wisdom without a personal god; the highest knowledge without a revelation; a moral world order and just retribution, carried out of necessity by reason of the laws of nature and of our own being; continued existence without an immortal soul; eternal bliss without a local heaven; the possibility of redemption without a vicarious redeemer; a salvation at which every one is his own saviour, and which can be attained in this life and on this earth by the exercise of one's own faculties, without prayers, sacrifices, penances and ceremonies, without ordained priests, without the mediation of saints, and without divine grace."

Before it is possible to understand Buddhism, it is necessary to set aside all preconceived ideas or prejudices as to what should constitute the essentials of religion, and to approach the subject with detachment. This is not very easy for those who have been brought up to believe that only in *one* direction is truth to be found. It is just here that is found the reason for most of the strange misconceptions which occur, even in the books of scholars versed in the Pali language, and who are thus able to study at the source. It is the obstinate prejudice of the "closed mind" which refuses even to admit the possibility of truth being found in any other direction save their own. Such minds can never hope to comprehend Buddhism, and it would be better, for the sake of their own reputations, did they leave it severely alone.

The Buddhist, on the other hand, readily concedes that there is more or less of truth in every religion; and for this reason he observes the injunction to "honour all other religions for whatsoever in them is worthy of honour," rather than condemn them simply because they do not agree in every particular with his own conception of truth. Throughout the whole of the Buddha's teachings is to be

found no word of invective against the teachings of others, though there is ample criticism. Thus, following the Buddha's example, the Buddhist religion has never persecuted, and, though there have been many Buddhist martyrs, the hands of no Buddhist has ever been stained with the blood of the martyrs of other religions.

The worship, or veneration, of such higher beings as are called gods, or of saints and holy men, forms and ceremonies, sacrifices (so long as they are not blood sacrifices), prayers, and so forth, are not specially discountenanced. But they are classed together as *silabbata-paramasa* (faith in ceremonialism), which is one of the Ten Fetters, and so are rather to be deprecated. It is recognised, however, that there are types of mind to which these artificial "supports" appear to be necessary. Hence they are found in abundance in certain phases of Buddhism; but even here they are not laid down as essentials. This aspect of Buddhism will be dealt with at greater length in another place, and so may be left aside now.

In Buddhism there is no creed, as such, neither are there any dogmas as to beliefs which must be accepted under threat of punishment, human or divine.

It is related that, upon an occasion, one went to the Buddha, and said: "Master, every priest and every teacher extols his own belief as the only one which is true, and condemns those of all others as false. I am disturbed by doubts. I do not know whom to believe."

The Buddha replied: "Thy doubts are well founded. Take heed to my words. Do not believe anything on mere hearsay. Do not believe traditions merely because they are old and have been handed down through many generations. Do not believe anything on account of rumours, or because people talk a great deal about it. Do not believe simply because the written testimony of some ancient sage is shown to thee. Never believe anything because presumption is in its favour, or because the custom of many years inclines thee to regard it as true. Do not believe anything on the mere authority of thy teachers or priests. Whatsoever, according to thine own experience, and after thorough investigation agrees with thy reason, and is found to be conducive to thine own weal and welfare, as well as to those of others, *that* accept as truth, and shape thy life in accordance therewith."

This is the Buddhist test for truth, even in respect of its own teachings; and this test every school of Buddhist thought accepts as valid. Buddhism, therefore, may be fittingly described as a rationalist humanism.

Agreeably to this definition, Buddhism is found to take as its point of departure human life as we know it here and now. Until the ordinary, elementary facts of this life are understood, discussions concerning what are called "ultimate questions," such as the first cause or origin of things, the nature of that which men call "the soul," and the final end of things, are discouraged as leading nowhere save to an arid desert of fruitless speculation. They are "questions which tend not unto edification."

I. The Four Noble Truths.

The first great sermon which the Buddha preached after attaining Enlightenment is called The Foundation of the Kingdom of Righteousness. In this sermon the Four Noble Truths were set forth as follows:

This the Noble Truth of Suffering. Birth is suffering, old age is suffering, disease is suffering, separation from beloved objects is suffering, union with the unpleasant is suffering, unsatisfied desire is suffering. In short, sensate existence by its very nature is suffering.

This is the Noble Truth of the Cause of Suffering. It is this thirst (tanha), this craving for sensate existence and enjoyment which leads from re-birth to re-birth, the seeking for satisfaction now in one form now in another. It is the craving for the gratification of the passions, the craving for individual happiness in the present life or hereafter, or the craving for annihilation.

This is the Noble Truth of the Path which leads to the Cessation of Suffering. It is the complete suppression of this thirst (tanha), this craving for sensate existence and enjoyment, or for annihilation. This desire must be conquered, got rid of, harboured no longer.

This is the Noble Truth of the Path which leads to the Cessation of Suffering. It is the Noble Eightfold Path whose parts consist of Right Views, Right Aspirations, Right Speech, Right Actions, Right (means of) Livelihood, Right Effort, Right Mindfulness, Right Meditation.

At first glance, there seems to be very little remarkable, or even original, in these few sentences. But, upon reflection, they are found to cover all the facts of sensate, material existence as we know them; and in their very conciseness appears the consummate genius of the Enlightened One who uttered them.

The word which is here translated "suffering," or sorrow, is *dukkha*, a subject which has already been dealt with at some considerable length.[2] It is through not understanding the motive which places this fact of *dukkha* at the outset of the argument that Buddhism is sometimes described as a pessimism. In order that we may preserve a juster, more exact, equilibrium in our estimate of life, *dukkha* is stressed in Buddhism, as some think, unduly. But the majority of people prefer to dwell only upon the pleasant things of life, to forget as soon as may be its tribulations. This is perfectly natural. Especially is it natural for one to avoid the contemplation of the tribulations of others, since we have enough of our own. So long as we are happy and comfortable ourselves, we are apt to resent the intrusion of the troubles of other people. But Buddhism seeks to lead us to a clear appreciation of the realities of life, so that, whilst not being averse from the happiness and the joy of it, we shall realise its essential *transitoriness*. It is this transitoriness (anicca), the inevitable passing away of all material things which imparts to life its essential dukkha (sorrow, suffering, unsatisfactoriness). The just and righteous man who has nothing to fear from the future in respect of consequences for misdeeds, nevertheless must experience sorrow in the loss of beloved relatives and friends, even if he attaches no special importance to himself or his possessions. Over those to whom only this world and the enjoyment of its material successes and riches appear to be important, the knowledge that they must ultimately pass away, and that they themselves will die, going they know not whither, must hang like an ever present Damoclean sword—if they reflect upon it at all.

But the Buddhist faces these two facts of life calmly, without disquiet. He knows that if happiness is transient, so also is sorrow, and that there is a Way which leads out of this transience to the cessation of sorrow, to That which is not transient.

Buddhism, moreover, being essentially the religion of Compassion, would have us realise the sorrows of others in such wise as will lead to sympathy through understanding, and so to helpfulness. No man can, save to his own detriment, live apart from, out of association with, his fellows. We are, indeed, complimentary to each other, interdependent. If we carry this reflection far enough, as a subject for meditation, we come to the final fact that we are but units of one great Whole. Thus, whatever we do, or say, or think, produces its effect for good or for evil, for happiness

[2] "The Problem of Suffering," *Buddhist Review*, Vol. XI., p. 178.

or for sorrow, upon others—and ultimately and inevitably upon ourselves, This is called the Law of Karma, the law of action and of reaction, of cause and effect, of *consequences*. Thus selfishness, mere self-seeking, can find no part in the conduct of a true Buddhist life. Realising the essential *dukkha* and *anicca* of our own lives and of the lives of others—that we are now what we have made ourselves in the past, and will be in the future what we are making of ourselves now, in relation to our fellow men—then our ethics assumes a very practical form which will produce immediate and practical results.

J. E. ELLAM.

(To be continued.)

REVIEWS AND NOTICES.

An Introduction to Mahayana Buddhism, by Dr. W. M. McGovern, Ph.D. (Kegan Paul and Co.). pp. 233, 7s. 6d., is a general sketch having special reference to the Chinese and Japanese phases of the subject. It possesses an added value from the fact that the author himself is a Buddhist, a profound Japanese and Chinese scholar, and an ordained priest of the Nishi Honganji of Kyoto, Japan. The work deals with the Doctrinal Evolution of Buddhism; Epistemology and Logic; the Nature of the Absolute and its Relation to the Universe; the Trikaya—the Buddhist Doctrine of the Trinity; the Nature and Powers of Buddhahood; Psychology—Elements of Existence; the Wheel of Life and the Road to Nirvana. In conclusion, a short history of Buddhism and of the principal Buddhist sects is given, and an appendix in brief survey of the sacred literature of the Buddhists completes the volume.

The Buddhist world is divided into two great schools, Mahayana and Hinayana. Both systems originated in India, and, as Dr. McGovern says, they are often, and rather incorrectly, known as Northern and Southern Buddhism. The terms Mahayana and Hinayana, were not known in the Buddha's time, but were coined long after by those who introduced into the teaching of the Buddha

elements which he himself either ignored or formally rejected. The term Mahayana, or "Greater Vehicle," should rather be taken as indicating the distinction between those who accept *in addition* those "expanded" doctrines and theories peculiar to it, and those who prefer to accept only such teachings as are attributed to the Buddha himself,or which are in strict conformity with those teachings. This latter is called the Hinayana, or "Lesser Vehicle." Properly taken up, there can be no antagonism between the two attitudes, As to whether a given teaching will appeal, or not, depends wholly upon the mentality of the individual. That which would be accepted by the speculative Chinese and Japanese would appear to the more matter-of-fact European as unpractical, even fantastic, or, in any case, as non-essential. The test, in Buddhism, of all teachings including its own, is reason and experience. But ratiocination does not work in precisely the same way with all, nor are the experiences of any two men ever exactly alike. This divergence becomes wider between such very different types of mentality as the Mongolian and the Aryan,even as it is between the Aryans themselves when divided into the modern European and the Oriental of many centuries ago. It has, indeed, been suggested that the wide and, in some respects, strange developments in the Mahayana, so far removed from the teaching which is, by common consent of all schools, attributed to the Buddha himself, may be due to the incapacity of the Mongolian languages to convey the meaning and content of the Pali. There is, as we know, a similar difficulty in interpreting Theravada Buddhism into modern English. This must be borne in mind when estimating the various schools of thought which are found in Buddhism.

The Hinayana, or, more correctly, the Theravada, or "Traditions of the Elders," accepts only the Pali Scriptures as authoritative so far as the actual teachings of the Buddha are concerned. But it does not ignore the later Mahayanist writings. Many of these are of extreme value, but some are considered as dubious both in origin and content, or even as possessing no value whatever. Dr. McGovern compares the development of the Mahayana to that of Christianity from Judaism. But such comparisons are somewhat inapt. Particularly is this the case here, since there are no questions of theology involved, at least, not in the sense that they are in Judaism and Christianity, or even as between Primitive Christianity, Mediæval Catholicism, and Modern Protestanism. Mahayana, as the author truly says, has, at the expense of Hinayana, ineffaceably linked itself with the civilizations of vast parts of Asia ; and, we

may add, it has taken up into itself elements which appear to vitiate some of those very fundamentals which the Buddha himself specifically emphasised. But the vitiaton is rather apparent than actual, since those specifics are found to underlie the accretions which are characteristic of the Mahayana. For example, there are the Three Marks (signata), i.e. "(1) All is impermanent. (2) All is sorrowful (dukka). (3) All is lacking in a Self (atta or atma)." There are the Four Noble Truths, and the doctrines of karma and re-birth. Whether "primitive Buddhism," that is, the teaching of the Buddha himself, was "agnostic," as Dr. McGovern suggests, is doubtful. It is in any case true that there can be no knowledge of that which transcends knowledge and experience. That the Mahayanists really *know* no more than do the Theravadists in this direction, this work amply proves. Our limitations, both of thought and language, compel agnosticism when speculation and discussion are carried beyond their range, as is attempted by the Mahayana.

"Where primitive Buddhism had ignored, the Sthaviravadins (Theravadists) denied, the existence of an Absolute." But Mahayana has sought to rehabilitate the Absolute with no better result than to drown it in a sea of speculation. It was precisely this kind of speculation which the Buddha himself discouraged. He pointed out that it formed a snare, a labyrinth, and that whoso becomes lost therein cannot hope to escape from the Samsara. If the Absolute could be established it would only give rise to further speculation as to whether there might not be something yet beyond.

Dr. McGovern compares the metaphysical subtleties of the Mahayana to those of the Christian "schoolmen" of the Middle Ages. Both were fond of hair-splitting, and it is extremely interesting to follow some of their discussions. We must admit that there is a good deal of fascination about these exercises. The danger is lest they should lead, as the Buddha warned us, to the rivetting of the Fetters more firmly, and intensification of the Sakkayaditthi (self-illusion). Among other elaborations is that of the "Universal Buddha," immune from human limitations, a transcendental being, or perhaps we should say, a "divine principle," and of the manifesting Buddhas (Gotama among them) as "divine incarnations" thereof. We fail to see what advantage this confers. Rather is it a disadvantage, for it brings us at once into the company of a whole pantheon of "gods"—Pratyeka Buddhas, Bodhisattvas, and so forth, and lays the foundations of that very sacerdotalism and its attendant drawbacks which the Buddha so decidedly set aside. It is not necessary to deny the existence of

these beings; but, so far as can be observed, they do not appear to be of any more use to the world than the "gods" of the theistic religions. It is all very interesting, of course, but not of much practical value in the modern world, and it certainly finds no sanction in the teachings attributed to the Buddha himself. But, it must be borne in mind, none of the doctrines of the Mahayana are advanced as theological dogmas which must be accepted on pain of damnation. Reason is never dethroned, and it is realised by Mahayana and by Theravada alike that, whilst a given doctrine may appeal to some types of mind, it does not follow that it will appeal to all. Thus the divisions of the Buddhist schools and sects do not lead to those bitter recriminations characteristic of religions where reason is subordinated to blind faith.

Dr. McGovern says: "Mahayana declares that all theories, hypotheses, doctrines, whether verbal or incorporated in scriptures, whether scientific, philosophical or religious, and including its own doctrines of Nirvana, the Universal Buddha, etc., belong to the body of relative truth, and must, therefore, be modified with the course of time. This conception of the nature of truth greatly facilitates the doctrinal development of later Buddhism, allowing for the evolution of new thories and interpretations, while the simpler theory of truth maintained by the Southern Buddhists caused them to stick fast to the letter of the law as taught by Sakyamuni."

We do not altogether agree with the pronouncement on the Southern Buddhists. At any rate, those of us who are Buddhists in the West find in the teaching of Sakyamuni (the Buddha), as recorded in the Pali Pitakas, that which is very clear, coherent, logical, and in accordance with the facts of life as they appear to us in our own, modern, scientific world. This is how it has come to pass that there is a new "*yana*" arising, which has already been termed "Neo-Buddhism." But we would rather describe it as an adaptation of the Theravada to the practical needs of our own times. Whilst saying this, we must not be understood as deprecating the Mahayana which has its own appeal, in its own way, to those whose intellectual inheritance is of a different kind, and whose mental development has proceeded on other lines.

In the space at our disposal, it is impossible to do more than give a general estimate of Dr. McGovern's book from our own point of view. Even though it is an "Introduction," nevertheless it is a most valuable contribution to our knowledge of these aspects of the subject, It is a book which we can cordially recommend to students of Buddhism, particularly so as it is announced as the

forerunner of a more ambitious work now in preparation. We have read it with interest and profit, and it suggests lines of thought which tend to widen the perhaps too narrow interpretation which some Theravadists are apt to give to the Dhamma. If there is danger in overmuch metaphysical speculation, there is also danger in its opposite—materialism.

An Encylopaedia of Religions, by Maurice A. Canney, (G. Routledge and Sons, Ltd.), 4to, pp. 397, 25s- net. "It may seem a bold undertaking," says the author, "to seek to present in a volume of moderate size information about most of the ancient and modern religions, ethical and historical." He is to be commended for the boldness which has achieved so useful a result. This is just the work for which the student, from whose shelves the larger encyclopædias are debarred on account of their price, is looking. It will prove of value to the busy man who requires accurate information in a concise form. So far as those subjects which are our special province are concerned, it is clear and correct. There is one unimportant error, however, under "Buddhism,"—"The first and fundamental truth that the Buddha proclaimed was that existence itself is an evil." The Buddha did not teach that (sensate) existence itself is an evil (*akusala*), but that it is *dukka*, *i.e.* sorrowful, fraught with tribulation, because transcient (*anicca*). A gleam of humour occurs in the description of the Buddhasasana Samagama, founded by Ananda M. in Rangoon in 1902, where "the members have built a preaching hall, in which on Sunday (!) evening there is usually a sermon." The reason for this is that the *uposatha* days, which usually fall on other days in the week, interfere with Christian business, so that Buddhists thus employed find Sunday more convenient, as may possibly be the case in this country in the future.

The R.P.A. Annual for 1922 (Watts & Co., pp. 78, 1s.), maintains its expected high literary standard and brilliancy. This number contains twelve stimulating articles by well-known rationalists, of which "Is there a Revival of Superstition?" by Sir E. Ray Lankester, is the first. Superstition is defined as "belief of a special kind," but "Not all 'belief' devoid of reasonable grounds is 'superstition'." Superstition is "belief determined by fear." But one's belief in a very real and tangible thing may also be determined by fear. We would rather define superstition as belief in the supernatural. Sir E. Ray Lankester's paper reveals the limitations

of purely materialistic rationalism in more than one pronouncement. For example, he refers to telepathy as a "pretentious fiction," which suggests that he has not made this phenomenon the subject of such close enquiry as might have been expected. Earlier, he describes some of the phenomena attendant upon hypnotism; but it is not so long ago when hypnotism was dismissed in similar words by the whole scientific world. This gives point to the article on "Logic Tight Compartments in Science," by Macleod Yearsley, where a fact of which we have long been aware comes uppermost, *i.e.*, that "an obstinacy which seems impervious even to the most clearly stated and conclusive evidence," may apply equally to the scientific as to the theological mind; though this is not exactly the conclusion at which this writer arrives. Sir E. Ray Lankester quotes Clifford: "It is wrong always, everywhere, and for any one, to believe anything upon insufficient evidence." This is a great truth, proclaimed in other words, and with emphasis, by the Buddha. But it is equally wrong wholly to reject a belief until all the evidence has been sifted, which seems to be the inveterate tendency of materialist rationalism when confronted by phenomena which do not fall into line with its preconceived ideas—or, shall we say, dogmas? Better, however, the rationalism tempered by materialism, than the unrestrained credulity which fosters superstition. Buddhists are well aware of certain aspects of nature which cannot be classed as "material" in the sense in which Sir E. Ray Lankester would employ the term. "Is England a Christian Country?" is answered by Joseph McCabe in the negative, on the strength of statistics. Allowing the most liberal margin possible to the Churches, "One third of our people are Christians. Therefore England is no longer a Christian country," and "*no* Church has any hold upon *nine-tenths of the young men of the country*." Missionaries in Buddhist countries are accustomed to point to the material progress of this country, and of the Western World generally, as the result of the predominance of the Christian faith. But this argument is demonstrated to be thoroughly unsound. On the most liberal estimate, the total membership of *all* the Churches in England and Wales is less than twelve millions out of some thirty-six millions. What similar statistics would establish for Europe and America we cannot say; but there is good reason to believe that they would show similar results in the most "advanced" countries, but a somewhat higher proportion of Christian believers among the more backward and, in a sense, less civilized, nations. Apart from the indifference of mere ignorance on the part of those who, as Mr,

McCabe says, have never reasoned for five minutes on fundamental religious questions, and have read nothing, the conclusion is that "Our age will not have a transcendental ethic, and it is quite right." This is why we believe that the Buddhist ethic will appeal to our age. "There has been too much blind obedience - - - We want ideals, not laws,"—that is to say, not laws imposed by a supernatural authority which no-one can call in question because it is beyond reason. William Archer enquires into "Man's Greatest Possession," that is, Religion. Naturally, he argues that this is not man's greatest possession in the sense intended by the *Times Literary Supplement* from which the title of the article is quoted as a text. Mr. Archer makes one important oversight when he says: "The creeds and mythologies of which we possess historical record have all been concerned with the concept of a 'Great First Cause,' or with the notion of departmental deities," and so forth. There is one exception to be made, and that is Buddhism. The remaining articles deal with various aspects of the conventional religious beliefs, spiritualism, and the like, all of which, even where we find points of difference, are thoroughly worth thoughtful consideration.

Buddhist Psalms, translated from the Japanese of Shinran Shonin by S. Yamabe and L. Adams Beck (pp. 91, 3s. 6d. net), is the latest of John Murray's valuable *Wisdom of the East* series, edited by L. Cranmer-Byng and S. A. Kapadia. It is a translation of the Psalms of a great Mahayanist teacher, Shinran Shonin, who was born in the year 1175 C.E., near Kyoto in Japan. To those who are able to understand the implications, the Psalms will be of profit; but it is to be feared lest they may prove a source of mystification to those who are not. The article of Sunyananda, which appears elsewhere in this number of the *Buddhist Review*, may be of some assistance as indicating how these and other Mahayanist writings should be understood.

The Occult Review for December, in the Editorial "Notes of the Month," describes some remarkable cases of "spirit healing." There is also a suggestive article on "Medical Magnetism," by Georges de Dubor. J. E. Ellam has an article on "Buddhist Occultism" with reference to the method and purposes of samadhi, as leading to the jhana, and to the use of the iddhi and the abhinna powers. Other articles give "An Account of Some of our Psychic

Experiences," by the Rev. G. Maurice Elliott and Irene Hallam Elliott, and of "St. Brigid, or St. Mary of the Gael," by Rosa M. Barrett; and Mrs. J. Allsopp has a short note on a quaint, old Cumberland witch. John Butler Burke discusses "The Present Trend of Religious Thought" but does not make it clear in what direction it is trending. It is a question very difficult to determine with certainty. The conventional forms of religion in the West would seem to be moribund, but there is no sign that they are inclined to that "free scientific investigation" for which this article is a plea. Bart Kennedy is rather bothered about "The Straight Line," and because "the hardest thing to see is the thing that is right in front of your nose." *Why* will people always go crooked and round corners when the easiest and simplest way is the straight line ahead? This is a question we have often pondered, but never solved. Bart Kennedy is inclined to doubt whether straight lines exist at all, but believes that they "were invented by a gentleman of the name of Euclid," which, very likely, is the truth of the matter!

J.E.E.

NOTES AND NEWS.

A series of lectures was given in the Minerva Rooms, Bury Street, London W.C., on each Monday evening from October 3rd to December 19th, inclusive, at which Allan Bennett, Robert Harding, W. Loftus Hare, and J. E. Ellam were the speakers. The discussions which followed were of value, as illustrating how the Buddhist teaching appeals to British audiences, and they thus proved instructive to the lecturers themselves. The meetings were most encouraging, showing that the essentials of Buddhism are readily apprehended and appreciated, It has been decided to postpone the arrangement of a further syllabus of lectures until a suitable hall can be found where larger meetings can be accommodated. Other lectures were given by the General Secretary at the Vesanta Hall, Letchworth on September 25th, and at the Town Hall, Dunstable, under the auspices of the Dunstable Literary and Scientific Society, when General Smythe, D.S.O., presided over a

large audience on November 22nd. The General Secretary also spoke at a meeting of the Astrological Lodge of the Theosophical Society in London, on January 9th, on the Specific Teachings of Buddhism: and at three meetings in the Mortimer Halls, London, on January 13th on the Historical Basis of Buddhism, when he referred to the Maha-Bodhi Temple at Buddha Gaya; on January 20th on the Buddhist World View; and on January 27th on the Ethics of Buddhism.

The question of the Maha-Bodhi Temple at Buddha Gaya is the subject of discussion in the Buddhist Press in the East. The Ven. the Anagarika Dharmapala, General Secretary of the Maha-Bodhi Society, has issued a Memorandum concerning the Judgment by Mr. D. J. Macpherson on the case. This spot is the most sacred on earth to all Buddhists, but the temple, built and restored by the Buddhists, is still in the occupation of Saivite Hindus. It is the subject of a petition to the Viceroy of India, praying for its restoration to the Buddhists. The question is one which concerns the whole Buddhist world, and it will be considered in a special article in the next number of the *Buddhist Review*.

This is an illustration, exact in size, of the badge of the International Buddhist Union. It symbolises the golden, Eight-rayed Sun of the Dhamma rising above the black mountain of Avijja and casting its Light upon the surging sea of the Samsara. If a sufficiency of orders (1000 and upwards) are placed by affiliated Societies, it can be supplied in gilt and coloured enamel, with brooch or button-hole fastening, at 1s. post free. In 15 carat gold and enamel, the price will be, approximately, £3, or in silver-gilt and enamel £1 16s., hand made in both cases.

OBITUARY.

The decease of Mr. F. E. Balls, late General Secretary of the Buddhist Society of Great Britain and Ireland, occurred on December 30th, after a long and trying illness. The bodily remains were cremated at the West London Crematorium, West Norwood, on January 5th. In accordance with the wishes of the deceased, the ceremony was very simple, and the present General Secretary delivered a short funeral oration to the relatives and the members of the Buddhist Society present.

Mr. Balls took over the duties of General Secretary of the Society in 1912, and during the whole period of his connection with the Society his fidelity to the cause of his Religion never wavered, During the years of the War, he had many difficulties to encounter which would have discouraged anyone less devoted than he. Membership of the Society fell off, helpers there were few, and sometimes none, and support from the Buddhist East declined. Though often depressed, and always overworked—for he had only such spare time as his duties in a Government Department permitted—yet he held on doggedly and practically single handed. He was invariably present at the meetings, frequently having to take the place of speakers who were unable to attend. But he kept these, and the work generally, alive despite every obstacle and discouragement, in order, as he said, "to preserve the continuity."

It is true and just to say that it is to these self-sacrificing and single-hearted efforts that the continued existence of the Buddhist Society of Great Britain and Ireland to this day is due. Buddhists in all countries, East and West alike, will unite in preserving and reverencing the memory of one who was indeed a true follower of his Master, the Lord Buddha, the Utterly Enlightened One. In the Buddha, the Dhamma, and the Sangha, he sought and found his Refuge. In these truly will he find his reward in the life which follows.

At the meeting of the Council of the Buddhist Society of Great Britain and Ireland, held in London on January 13th, the following resolution was passed unanimously:—Moved by the Hon. E. C. F. Collier (Chairman), seconded by Mr. A. W. P. Jayatilaka, and supported by Captain C. Rolleston as one of the original members of the Society: "That this meeting of the Council of the Buddhist Society of Great Britain and Ireland records its deepest sympathy with the family of the late Mr. F. E. Balls, for some years General Secretary of the Society. It places on record its profound sense of loss which his decease has entailed upon the Buddhist movement in this country, and its recognition of his most self-denying and invaluable services in sustaining the work of the Society during a period of exceptional difficulty, and that the General Secretary be instructed to convey this resolution to Miss Balls, as representing the family."

BOOKS RECOMMENDED FOR THE STUDY OF BUDDHISM.

	Post Free. £	s.	d.
An Elucidation of Kamma (Karma), Dr. Cassius Pereira		2	2
An Outline of Buddhism, Ananda Metteyya ...		2	2
Buddhist Catechism, Olcott		1	2
Buddhist Essays, Dr. Paul Dahlke		13	6
Buddhist Review (bi-monthly, 10d.), annually ...		5	0
Buddhism, C. A. F. Rhys Davids, M.A.		2	9
Buddhism: Its History and Literature, Prof. T. W. Rhys Davids		12	9
Buddhism and Science, Dr. Paul Dahlke		11	0
Early Buddhism, Prof. T. W. Rhys Davids		2	3
Lotus Blossoms (most useful for inquirers)		1	2
The Dhammapada, or Way of Truth		2	2
The Essence of Buddhism, Prof L. Narasu ...		6	9
The Gospel of Buddhism, Prof. Paul Carus ...		6	6
The Inward Light, Fielding Hall		9	6
The Soul of a People, Fielding Hall		9	6
The Word of the Buddha, Nyanatiloka Thera ...		2	2
The Questions of King Milinda, Translated from the Pali by Prof. T. W. Rhys Davids	2	3	6
The Heart of Buddhism,by K. J. Saunders		3	4
Tao Teh Ming, by Lao Tzu, translated from the Chinese by I. Mears		4	6
Light from the East, Studies in Japanese Confucianism, by R. C. Armstrong		16	8
Systems of Buddhist Thought, by Y. Sogen ...	1	6	0
Indian Logic, History of the Mediaeval School of, by S. Ch. Vidyabhusana		15	6
Atthasalini (the Expositor), 2 vols., translated by Maung Tin	1	5	0
Hellenism in Ancient India, by G. N. Banerjee ..		15	9
Mahayana Buddhism, Introduction to, by Dr. W. M. McGovern		8	0
Buddhist Psalms, translated by S. Yamabe and L. A. Beck		4	0
Gotama the Buddha, The First Fifty Discourses of, (Majjhima-Nikaya), from the Pali by the Bhikkhu Silacara, 2 vols.		16	0
Buddhism in Translations by H. C. Warren ...		13	6
Jataka Tales, selected and edited with introduction and and notes by H. T. Francis, M. A. & E. J. Thomas		13	6
Mahabharata of Krishna-Dwaipayana-Vyasa, translated by P. Ch. Roy,new edition Adi Parva		19	0
Buddhism as a Religion, by H. Hackmann		15	6
Eastern Buddhist. Annual Subscription (6 numbers)	1	3	0
,, ,, Single copies		3	8
Hindu Philosophy of Conduct, Lectures on the Bhagavadgita, by M. Rangacharya, vol. I. ...		16	6

To be had from: THE BUDDHIST BOOK DEPOT,
Messrs. Probsthain & Co. (J. Murray Wood),
41, Great Russell Street, London, W.C.1.

S. M. BAIDYA,

Pioneer Nepalese Buddhist Commercial Store.

EQUIPMENT OF BUDDHIST VIHARAS, PREACHING HALLS, LIBRARIES, MUSEUMS AND SCHOOLS.

EMPORIUM OF BUDDHIST ART, ANTIQUES AND LITERATURE.

A NEW DEPARTMENT

For the benefit of Scholars and Students of Buddhism, and Private Collectors,

MUSEUM AND LIBRARY COMBINED

Is now open for the supply of Pali, Sanskrit and Nepalese MSS., old and new, in gold and other inks, on worm-proof Nepalese paper, palm leaves, and birch barks, in various characters.

Statues in Bronze, Stone, Crystal, etc., also set with Jewels, of the Buddha, Bodhisatvas, etc.

Wall Pictures, wonderfully executed, of Buddhist Subjects.

Bells, Lamp-stands, Pinda-patras, Art Metal Work of all kinds.

Full particulars and estimates on application to—

S. M. BAIDYA,

Head Office:—104 TANGAL TOLA, A PATTAN, NEPAL.

BUDDHA STATUES

JAPANESE, BURMESE, SINGHALESE,

SIAMESE AND TIBETAN WORKMANSHIP,

In Alabaster, Bronze, Ivory, Wood, etc., of various sizes;

also in hard Composition.

Reproduction of an Ancient Tibetan Model (as illustration.)

BADGE OF THE INTERNATIONAL BUDDHIST UNION AND WORLD MOVEMENT, as illustration, in Gold or Silver-gilt and Enamel, as Pendant, Brooch, Button-Badge, etc.

FOR PARTICULARS AND PRICES APPLY TO—

The General Secretary, The International Buddhist Union,

41 Great Russell Street, London, W.C.1.

Application Form for Membership.

To the General Secretary,

BUDDHIST SOCIETY

OF

GREAT BRITAIN AND IRELAND

(INCORPORATED),

41, GREAT RUSSELL STREET, LONDON. W.C.2.

Dated.....

I herewith send.....being my

Subscription as (*) Fellow.....

(*) Associate Member .....

and desire that I may be elected to the Society in that capacity.

Name .....

Address .....

.....

*The Annual Subscription payable by Fellows is £1 1s.; that payable by Associates 10s. 6d.

I enclose 5s. 0d. as subscription to the *Buddhist Review*.

Name .....

Address .....

Date .....

THE BUDDHIST REVIEW

as the Journal of The International Buddhist Union,
circulates in the following countries:—

AMERICA.	BURMA.	FINLAND.	JAPAN.
AUSTRALASIA.	CANADA.	FRANCE.	SIAM.
AUSTRO-HUNGARY.	CEYLON.	GERMANY.	SOUTH AFRICA.
BELGIUM.	CHINA.	GREAT BRITAIN.	STR. SETTLEM'TS.
BRITISH W. INDIES.	DENMARK.	INDIA.	SWITRERLAND.
BULGARIA.	FED. MALAY STATES.	ITALY.	TIBET.

ADVERTISEMENT RATES.

Outside Back Cover	£5	0	0
Inside Cover, each	4	0	0
Inside Pages, full	3	10	0
,, ,, half	1	17	0
,, ,, quarter		19	0

Less 5% for three insertions. Less 10% for six insertions

In view of the increasing circulation of the *Buddhist Review*, these rates apply only to the *Next Issue*, but they will not be raised during the present year on Advertisements placed *NOW*.

Application for Advertising Space.

To the Manager,
THE BUDDHIST REVIEW,
41, Great Russell Street, W.C. 1,

.....1922.

Space..... ....

Position..... ....

....

Period ....

....

Name and Address of Advertiser .....

....

....

Signature .....

THE FOUR NOBLE TRUTHS.

I

This is the Noble Truth of Suffering:—
In birth is pain; in life disease and ill;
All passeth surely as the years go by,
And death attends at last on all that lives.
Being bound to that from which we are averse
Is painful; and to lose those whom we love
Is sorrow. Not to gain the prize for which
We yearn is disappointment. Thus the Five
Chief Elements of Being are Suffering.

II

This is the Noble Truth of Sorrow's Rising:—
It is that restless craving which leads on
From birth to birth, with longings which now here,
Now there, seek satisfaction, sated never.
It is the flame of lust; the love of gain;
The longing for eternal life, for joy
Of sensate things,—illusions of the Self.

III

This is the Noble Truth of Sorrow's Ceasing:—
It is the subjugation of desire
Whence comes re-birth. It is escape, release
From this world's thraldom to that Utter Bliss—
The Glory of Nirvana's Deathless Peace.

IV

This is the Noble Truth of that High Way,
The Eightfold Path which leads to Sorrow's Ceasing—
Right Understanding, and Right Mindedness,
Right Speech, Right Action, and Right Livelihood,
Right Effort, and Right Recollectedness,
Right Concentration of a mind at rest.

Printed in Great Britain by J. H. Clarke & Co., 77-78, High Street, Chelmsford, Essex.